



Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. X.

From the Literary and Evangelical Magazine.

READING FOR YOUNG PEOPLE.

I had the pleasure of spending the evening of last Saturday, in the family of a pious and intelligent friend. As soon as tea was over, I observed a considerable bustle among the children, and an eagerness in their countenances, which showed expectation of promised pleasure. My friend, in explanation, observed that he was endeavoring to excite in his children an interest in the cause of christian benevolence, and at the same time to make use of it for their mental improvement. I have engaged to give my Saturday evenings to this employment; and I always keep my word with children. You will therefore excuse me, while I attend to them rather than to my company; and perhaps it will be agreeable to you to see how I proceed with my little folk. I thanked him for the opportunity; and took a seat on one side, while the parent and four children surrounded a table prepared for the purpose. On the table lay a large Atlas, and a number of Religious Magazines and Newspapers.

It may be well to mention that the group of children consisted of three girls, named Mary, Margaret, and Anne, and a little boy called James.

Well, Anne! said the father, to what place are we to make our missionary voyage this evening? To Palestine, Sir, replied the little girl. Then open your Atlas, added he, and trace our course as well as you can.

I think, said the child, that most of the missionaries sailed from Boston;—Well, here is Boston, the chief town in Massachusetts, in latitude 42 deg. 22 min. N. And I remember you told me that Palestine lay on the Mediterranean sea; and that is between Europe and Africa. So, here it is! We go a little South of East, and by and by we come to the Straits of Gibraltar. There they are; but which way to steer now, I don't exactly know.

Why, said Margaret, do you not remember that papa told us last Saturday night that we should have to go by Malta?

Oh! I had forgot, replied the other—where is Malta?

Look, said Mary, who was the oldest, in latitude 35 deg. 50 min. N. and longitude 14 deg. E. and you will find it.

The little one, with this direction, soon laid her finger on its place in the map, exclaiming, Ah, I have found you at last!

Mary, said the father, while we stop for a moment here, won't you tell your sister, on account of what event this island is most interesting to a christian?

Because, returned Mary, it was here that great and good man, the Apostle Paul, escaped from the dangers of shipwreck. The account is given in the 27th chapter of the Acts of the Apostles; where the island is called *Melita*.

Do Anne, said Margaret, take the Testament and read that chapter; I shall remember it better, now that I am looking at the very place where St. Paul was cast away.

Very true! observed the father, but we shall have a better opportunity some other evening, we must not stay too long at Malta now.

Here, James, who appeared to be a very serious reflecting boy, exclaimed with considerable feeling, Father! are you not very glad that we are all Americans? Surely, replied the father, I am, but what could have put that into your head just at this time?

To this James with much seriousness and emphasis, made the following answer—Why, father, every time you go to prayer in the family, you thank our Heavenly Father for our religious liberty—and you often tell us to be thankful for this, as one of our greatest blessings;—and you know, that last week you made me get by heart a little part of what you called *the Bill of Rights*, which says that religion can be directed only by reason and conviction, not by force or violence. Well, the other day I read in one of your Magazines, an account of two British officers in Malta, where we now are; who were tried by a court martial, for not joining in the worship of an image, contrary to their conscience. And as soon as we came to the place, it

brought the whole story to my mind:—this made me ask if you were not glad we were all Americans.

That is well, my boy, said the father, I am pleased to observe that you remember and reflect on what you read, and that you prize the privileges which you enjoy as an American citizen—

Father, shall I tell you the whole story, inquired James, I know it all.

Not now, said the father, some other time, when we go to Malta.—Let us now make the best of our way to Palestine; and we will steer as directly as we can to Biaroot or Beyroot, because we shall be apt to find some of our good missionary friends there. The place is situated in latitude 33 deg. 34 min. north, and longitude 35 deg. 36 min. east. With this direction, they almost instantly pointed to the place. The father then said, let us not be too much in haste. It will be well to know a little of the country before we arrive. I ought to inform you, however, that this town is not within the limits of the Holy Land, but in Syria, to the north of Palestine, as you see by your map. But the missionaries to that country have fixed their station at Beyroot, and we prefer going to them as soon as possible.

Do you not observe, continued he, a range of mountains running parallel with the coast, and at no great distance from it? That range is called *Libanus*. A part of it in Scripture is called Lebanon. The country rises very soon after leaving the coast, and the mountains swell up to a great height; so that the tops of them are always covered with snow.

Among these mountains, there live numbers of people called Christians—

Margaret, who has rather too much vivacity, here interrupted her father; why, papa! said she, what do they send missionaries to them for, if they are Christians?

I would have told you the reason, said he, if you had been a little less eager in your curiosity, my daughter.—These poor people are very ignorant; they have no printing presses there; no Bibles; no Newspapers; and very few books of any kind. They live too under great oppression.

And who oppresses them, papa?

The Turks, my child; who are all Mahometans, and hate the Christians very much.

Ah! said James, I do wish the Greeks would kill them all.

But children, resumed my friend, we get on very slowly at this rate. These poor Christians have a great many superstitious rites and ceremonies, which show how very ignorant they are. About the middle of September every year, they have a religious festival, which they call the *festival of the holy*

cross. On the evening before, they kindle large bonfires near all the churches and monasteries among the mountains, from Tripoli which you see there [pointing to the map] to Tyre, which you may find down to the south. Not fewer than five hundred of these fires are kindled at once, and they grow brighter and brighter, as the darkness increases.

O! exclaimed the children all at once, how beautiful. And Mary observed that it was something like what she had seen, when the leaves and brushwood are burned on the mountains; and the Blue Ridge for 30 miles, shows at night, one long waiving line of fire.

But, said the father, let us go to Beyroot; where we shall find an excellent Missionary, Mr. Goodell, who will tell us about the climate and weather there, and some things about the manner of living, which will interest us highly.

Beyroot, he says, is a very healthy place, the most so of any place on the coast of Syria. And so it always has been. In former times it was called Berytus, and it had the epithet *happy* applied to it, because of its fine situation and salubrious climate. In the winter, the weather is never so cold as it is with us; and in the summer it is rarely if ever so hot.—They scarcely at any time have snow, except on the lofty mountains; but in the winter there is generally a great deal of rain, and often violent thunder and hail. But in the summer it does not rain at all.

Although the cold is not near so severe as it is with us, yet it is often uncomfortable. Because the houses which are built of stone, with their naked walls, are very damp and chilly; and as they have no chimneys, it is impossible to air and dry them with fire as we do.

No chimneys! cried the little ones, in amazement—why, where do they put the fire? Poor creatures! said Margaret, I reckon their eyes are almost smoked out.

Mr. Goodell, continued the father, tells us that there is not, and he supposes there never has been a chimney in Beyroot. And he lets us know that in the cold weather the missionaries keep themselves warm, by double clothing, and by exercise. But notwithstanding, they are often very uncomfortable.

Oh! said little Anne, I do wish they had such good warm fire as we have—don't you father?

My children, replied the father, when we have every comfort around us, and there is no one to disturb our enjoyment, we ought to think of the good men, who from love to their Saviour, and to poor ignorant souls perishing in sin, leave this happy country, and all that is pleasant in it, and go where they suffer much and are always in danger. And we

ought to be willing to part with some of our abundance, to assist them in their work of love.

But father, said Margaret, why don't the people have chimneys?

It was a long time answered the parent, before the people even in as cold a country as England thought of this plan of warming their houses, and getting rid of the smoke. And we need not wonder that in so warm a country as Syria, necessity did not sharpen their invention in this matter. Besides they have very little fuel to burn; and they use themselves very much to do without fire.

But father, said James, wont the missionaries tell them how to build chimneys; and many other things, that will make them as comfortable as we are?

There is no doubt, my son, but that while our missionaries will carry to the benighted nations, the blessings of the gospel, they will in a thousand ways promote their improvement.—But in Palestine, they are obliged to be very cautious how they meddle with any thing but their proper business; for they live among a very jealous people.

Margaret her einterposed—My papa, said she, are not many of the people in Palestine and Syria very poor?

They are, child.

Well, what becomes of the poor creatures, who have no warm houses with good fire places, and are not able to buy clothes to keep them comfortable?

Mr. Goodell, says the father, will answer your question. Read that passage in one of his letters. The little girl took the Missionary Herald, and read as follows:

"During some part of the month, (February) the weather was said to be more severe, than it had been known for at least half a century. The snow lay upon the ground the greater part of the 17th day of the month, and nearly half of the day on the 18th. [Part of two days! said the reader, I am sure that was not so *mighty* long.] Many persons of 25 or 30 years of age had never seen ice before in their life, and could not conjecture what it was. Some called it glass, and others insisted that it was a new kind of snow that had fallen from heaven; but how it came into their bed-chambers, was a difficulty they could not solve. [Poor creatures! exclaimed the reader, they must be very ignorant indeed, not to know that water freezes!] When I told some of them how thick and deep the ice and snow probably were in America, at that time, they shrugged up their shoulders, and expressed the greatest joy, that their lot had not been cast in so wretched a country." Well! that is *funny*, said the lively little girl—for the people that have no chimneys to their houses, and no way to keep themselves comfortable

in a cold wet day, to call this country wretched!

Why, Margaret, says Mary, they think so, because they have no good way of warming their houses. They know if it were as cold with them as it is with us, they must suffer very much indeed—and being ignorant of our comforts, they conclude that we must be very wretched too. They must be very *ignorant*, rejoined Margaret; but let me see the rest.

"Now, Sir, though you may smile at this—[Yes, it is enough to make *any* body laugh] yet I do assure you, there was much real suffering here. The cold stone walls of almost every house were damp; the water had been dripping for several days through almost every roof; such a thing as a fire place did not exist, and probably never had existence, in Beyroot; many poor women and children were without a bed, without even a house, without a shoe to their feet, and with no other clothing, but such as they wear in the hottest months. "They were wet with the shower of the mountain, and embraced the rock for want of shelter." I saw their limbs quake with cold, and their feet bleed in wandering from house to house on the cold ground for bread; and heard the cries of their little ones."

Well, I am sorry for them—and all I wish is, that they had such comforts as we have in this *wretched* country!

Children, said the intelligent father, one advantage which I hope you will derive from reading these papers, is the enlargement of your minds; and your deliverance from foolish prejudices. The situation of men is very different in different parts of the world. And they who never travel abroad, nor read the works of intelligent travellers, remain ignorant of many things which it is well for them to know; and always regard what is new and strange, with childish surprise, and unreasonable prejudice. If you had been born in some countries you would be just as ignorant as any of the natives; and would think of this land just as they do. Be thankful then for your privileges; and use every opportunity for gaining knowledge, that a kind Providence affords you.

(To be continued.)

From the London S. S. Teacher's Magazine.

ON SUNDAY SCHOLARS SUBSCRIBING TO MISSIONARY SOCIETIES.

You would oblige me by giving insertion in your Magazine, to a few thoughts on collecting for Missions. I would not obtrude myself on your notice upon the subject, but that alive, I trust, to the importance of Foreign Missions, I am fearful the best benefactors of our country,—Sunday School Teachers, do not do what they might for this grand object.

A few years ago the thought struck me, whilst reading the accounts of a zealous school in Gloucestershire, that something might be done by way of a halfpenny a week subscription, amongst the scholars of the school I have the honor of superintending. I first named it to the children composing our writing school, and on the following Sunday, the whole had their names voluntarily enrolled as subscribers. I then made it known to the whole school, when to my great delight and surprise, almost every child became emulous to become a halfpenny subscriber, and the pleasing result has been, at the completion of our seventh year, that nearly one hundred pounds has been subscribed by the children alone, exclusive of about half that sum from the Teachers. The school has at no time exceeded two hundred children, and eighteen Teachers. I had a small paper printed at the commencement of our subscription one of which was given to every child. I have transcribed a copy of the second edition, one of which is presented with a copy of the rules of the school, to each scholar on entering.

“——, Sunday School.

The conductors of the above school commenced in 1818 a subscription amongst the children, of one halfpenny a week, for the purpose of aiding the funds of the London Missionary Society. Almost seventy pounds, during the first five years, has been collected by this simple means, and sent to the aforementioned Society. This Society expends annually about thirty thousand pounds, in the support of one hundred active missionaries, who occupy about fifty stations, in Africa, China, the East and West Indies, the South Seas, Russia, &c. and their object is solely to preach the Gospel to the poor heathens, translate the Scriptures, and establish schools.

N. B. The managers of the —— School, wish it to be perfectly understood by the parents of the children, that no part of the money collected for the above object, is to defray the expences of the school, as distinct funds are provided for that purpose. And it would afford them considerable pleasure to learn, that the subscriptions were a voluntary offering of the children, out of little savings, which would, they trust, make them feel the value of that instruction with which they are blessed, and are desirous of imparting to others. Every subscriber of a halfpenny a week will be entitled to a Missionary sketch every half year.”

It is my practice to go through the school in the morning, whilst the roll-book is called over by one of the Teachers, with a little book of the subscriber's names alphabetically arranged, in which are squares to mark them for every Sunday in the year, and a blue bag under my arm to receive the pence; and I am happy to say I am welcomed by many smiling countenances. In the afternoon I glean. If on any occasion the children omit to bring the halfpenny, they are made to understand a penny will be due the next Sunday.

In looking over the report of the London Missionary Society of last year, curiosity prompted me to extract what Sunday Schools had done in a pecuniary way. I find the total sum raised in this way, is—

	£	s.	d.
London and vicinity	-	80	8 2
Country	-	222	9 9

Total 302 17 11.

SANDWICH ISLANDS.

Communications from the Missionaries at the Sandwich Islands have lately been received by the Corresponding Secretary and published in the Missionary Herald. The extracts from Mr. Richards' Journal at Lahaina on the island of Maui, are of such an encouraging nature, that we shall publish them almost entire.

MAUI.

EXTRACTS FROM THE COMMUNICATIONS OF MR. RICHARDS.

Miscellaneous.

In the evening, I was called to visit a sick man, and when I arrived at the place, I found quite a circle collected, expecting to see me there. I had a very favorable opportunity to communicate religious instruction, and the affection of the people for me I felt was a pledge, that what I said to them would not be disregarded. When I returned to the house, I found a small, but pleasant circle of chiefs collected to sympathise with Mrs. Richards, on account of her having no female companion to whom she can speak. After conversing with them a while respecting our American friends, and our object in leaving them to reside among strangers, we commended them to God in prayer, and they took an affectionate leave of us.

Feb. 2. This morning the princess called at an early hour to know if Mrs. R. would again receive her as a pupil to study English. She proposes to come in the same manner as she did about a year ago. She then attended to instruction very regularly for several weeks, and made considerable progress; but has now, for several months, been very inattentive to instruction. We think there is a very favorable change taking place in her character. After meeting this evening, she called and spent more than an hour in asking questions respecting the patriarch, apostles, and other Scripture characters, of whom she has heard us speak. She is an interesting girl, and when she is not under the influence of bad advisers, listens to instruction with all desirable docility.

Establishment of a Prayer-Meeting by Native Females.

Feb. 13. The subject of establishing a female prayer-meeting has, for several days, been in agitation. Hoapiriwahine said to me, “Who are the proper persons to meet?” I answered, “Those who have cast off their old practices, and have become good.” She said, “There are not many such in Lahaina.” I replied, “Then there must not many attend.” She said, “Perhaps it is well for those to meet, who are skilful in praying, and in speaking the word of God.” I borrowed one of her figures, and replied, “Yes, unless they are at heart like rotten eggs.” She answered, “We are all rotten at heart.”

After some further conversation on the subject, ten were selected as proper persons to attend. As soon as the persons were selected, she was anxious they should assemble immediately. I objected, on account of Mrs. Richards being unable to meet with them; but they were all unwilling to postpone it, even for a single week. I therefore committed the care of the meeting to Kaamoku and Tauawahine, the former of whom is a church

member; and they have both attended prayer-meetings at the Society Islands.

As soon as the meeting was ended, several came to our house to express their joy on the occasion. One said, "This is casting off the old way." Another said, "This is the beginning of good things." Another said, "This is like Tahiti;"—and we can but feel, that it is something like America.

One of the persons who attended the meeting was Nahienaena, the young princess. Hoapirihine asked her, why she came to that meeting. The little girl answered, "You have always told me to be strong, to cast off the old way, and to walk in the straight path. Your husband has always told me so too; and I remember the words of my mother Keopuolani. She told me it was a good thing to learn the new way. She told me to love God and Jesus Christ; to mind the word of God; to mind the instructions of my good teachers; to keep the Sabbath day, and pray to God. She told me not to walk with bad companions; not to go in the ways of wickedness. She told you, also, to watch over me, and counsel me, and give me good instruction. I remember all these words of my good mother, and I desire to obey them, and therefore I have come here to day."

The earnestness, with which this was spoken, served to animate all who were present. She said much more respecting her determination to go in the right way, and also invited all present to go with her.

23. Mrs. Richards is to-day so much revived as to be able to sit up, and has a prospect of soon being well again. Thus the good Shepherd takes care of us.

Extraordinary attention to Religion at Lahaina.

The principal facts under this head will now be given in a connected series: and they are such as can be accounted for only by supposing that, in the early part of the last year, Lahaina was favoured with a special effusion of the Holy Spirit.

24. At ten o'clock, after the doors were closed for the night, there was a violent rapping at the gate, at which I called out to know what was wanted. The answer was, "I want you should direct me to the right way." I knew the voice, having been acquainted with the man. It was he, who, about a year ago, pleaded with me so earnestly to give him a book, and finally wrote a request for one, although he could not tell any of the printed letters. He now seemed like a man zealously engaged in pursuit of some object. He several times repeated the inquiry, "How shall I proceed?" And followed his question with earnest entreaties that I would direct him; for, said he, "You are the light—I am darkness—you must enlighten me." I endeavored to ascertain, as well as I could, what particular subject occupied his mind. I found, on inquiry, that he was most fully convinced of the folly of his old system of religion. He seemed, also, convinced of the truth of Christianity, but still had no very definite views on the subject. He is indeed like a man wandering in a thick forest in the night. He knows that behind him is nothing but perpetual darkness and death. He is convinced that there is a place of light, although he never saw it, and knows not what it is. He has been feeling for the path that leads to it, till he is perfectly bewildered, and then inquiries, with great earnestness, "How shall I proceed?"

I gave him such instruction respecting the road, as I was able, and then recommended to him the heavenly Guide, who, I trust, is about to bring him from the wilderness, and will finally conduct him to the land of promise.

As soon as the female prayer-meeting was out, several persons came, as before, to express their joy. Tauawahine gave me a very particular account of the meeting. She said the young princess made one of the prayers,—“and it was a good prayer, too. All her mothers, the old people that were present, are unskilful, they know but little about praying; they are left handed. We all greatly loved her prayer.”

27. At evening, Puaa, a *punahale*, (bosom friend) of the king, called with his wife, for religious instruction. She said, "We have come to you staggering as we come. We do not know how to walk; do tell us how. We two cannot go alone, for we do not know the road. You must go forward and lead us." I handed them seats; when, seeing Mrs. R. and myself without any other person in the house, they burst out in the strongest expressions of sympathy for us, and lavished their highest encomiums on us for our love and kindness, in coming to live in this dark land. She soon, however, introduced again, the subject of their ignorance, by saying, "We two know each others' hearts, but you do not know them; we wish to reveal them to you." He added, "Yes, we will throw out, and throw out, and throw out, till you know all our hearts, and then you must sort out the good and evil, that we may know what is right, and what is wrong. We are exceedingly ignorant, and left handed. You must teach us, that we may know and become wise." I commended them for their desire to receive instruction, and for their exertions to obtain it, and then spoke to them of the great and good Teacher, that came into the world to instruct us all.

O how it would have rejoiced the hearts of our Christian friends in America, could they have seen with what docility and interest these persons listened to the story of our Saviour.

March 2. This evening several females called to inquire respecting the *well*, as they said. I at first did not understand what they wanted; but soon found that they had heard something respecting the Samaritan woman, that came to Jacob's well, and found Jesus there; and they wished me to give them the whole history.

They listened most attentively till I finished the whole account. One of them said, "Perhaps that woman had formerly a dark heart like ours." I answered, "Yes, she had, but she was enlightened by Jesus, and then she rejoiced exceedingly, because she had found a Saviour." Several of the females replied at once, "It is just so with us. We were all dark hearted till you came, and by you we have found a Saviour. We exceedingly rejoice."

There is now scarce a day passes, but that one or more call on us to make some inquiry respecting the Bible, or some of its truths.

This morning, as soon as I was up, Maro, my interpreter, called to inquire respecting "selling the soul." He was led to this inquiry by my sermon yesterday, which was from the text, "What shall a man give in exchange for his soul?" This man was formerly intemperate, and he appeared

alarmed lest he had sold his soul. He wished, therefore, for an explanation of the part of my sermon, which related to that point. He obtained some satisfaction, however, from the circumstance that he has now abandoned his former evil practice. But on another point I rather increased his fears. He is a man who takes much trouble to make himself appear better than others, especially in dress. For this purpose, when ships are here, he is inordinately engaged in trading, much to the neglect of instruction. When I answered his inquiries on this point, he walked away with a sorrowful countenance. This man enjoys far greater advantages for instruction, than any other in Lākaina. He has been Mrs. R.'s pupil, for a year and a half, learning English, and he has always been my teacher in his own language. There are few natives, that I have seen, who have so sound a mind as he has, and I have found no one so patient of investigation. When engaged in the translation of the Scriptures, he makes many very interesting inquiries, and the truths, which he learns, often seem to pierce him to the heart.

16. After meeting, a woman called, and inquired with great earnestness, "Will not God be angry with me for my prayer?" I inquired, why? She said, "At noon I retired to a house to pray, and supposed I was alone. When I had ended my prayer, I found there had been a man in another part of the house, who had heard all my prayer. Is not God angry with me?" Her great fear in this case, doubtless arose from the former superstitions of the people respecting eating. It was death for a woman to enter a house where men were eating. The woman leaped from her seat for joy, when I told her, that for such things Jehovah is not angry with us.

23. Nahienaena called, and spent the evening with us, making inquiries, as usual, respecting the Scriptures. She is daily improving in her whole character. As she grows more attentive to instruction, she becomes more modest, and less aspiring. She has recently been very much troubled by the noise and bad behaviour of her people. She has now forbidden all who cannot read the hymns, to enter her house. The consequence of this *tabu* is, that, while she is at home, she has quite a select number of attendants. Another consequence is, that Wabinepio is angry, and has forbidden any to enter her house, who are not skilful in the *hura-hura* [dance.] This is a good example of the difference between these two persons.

27. This evening Puua, the man who, a few days ago, wished to throw out his heart to me, came and said, "When is the good time for the exercise of repentance?" I answered, "Now, and at all times." He inquired again, "Is it proper to repent at midnight?" I said, yes. "Is it proper in the morning?" Yes. "Is it proper at noon?" Yes. "Is it proper in the evening?" Yes. "Is it proper to repent lying down?" Yes. "Is it proper to repent standing up?" Yes. "Is it proper when I am in the sea bathing?" Yes. "Is it proper when I am in my canoe fishing?" Yes. Then he exclaimed, "That is very good; then I will always repent." This man, and his wife, and several other persons, call almost every day for religious instruction.

28. Last night, about midnight, the young princess came to our house for a lamp, that she might look into the church. I inquired, why she wished

to look into the church at that time of night. She said, "Because there are some wicked people in that house of Jehovah, and I wish to know who they are." I afterwards inquired of some of her girls, how she came to know that there were people in the church at that time of night. They told me, she was in the habit of frequently rising at midnight, and retiring to that house for prayer. You can better imagine, than I describe, what our feelings are at seeing this little girl thus zealously engaged in the duties of piety.

31. Last evening, after our doors were closed for the night, I heard the gate open, and, as I listened, I soon perceived two persons in conversation at the door. On opening the door, I found them to be Kaamoku and Halekii. The former is a member of our church from Tahiti, and the latter is the person already mentioned, who fled to Taaia for protection. She said the object of her coming was, to make known her thoughts, to confess her sins, and to inquire the road to heaven. The reason of her coming at that late hour was, that she might escape the assaults of those, who are constantly lying in wait for her. Her associates still continue to revile and persecute her. They are constantly laying their plans to lead her astray, and draw her back to their own evil practices.—She appears, however, to stand firm, and I have strong hope that her feet are on that Rock, which can never be moved.

April 2. About an hour before sunset, two men came to our house to seek religious instruction.—Soon a few more came, and so they continued to collect until ten o'clock, when our house became literally full. They came in small companies, and each without the knowledge of the rest. The fore part of the evening I spent in listening to their questions, and in giving them answers. The latter part I spent in inculcating the first principles of Christianity. I never saw a more attentive circle. Their questions excite in us a variety of emotions. They have, many of them, obtained a considerable knowledge of Christianity, and manifest this in many of their questions. This serves to make their native superstition and ignorance appear the more pitiable.

Mr. Richards mentions several of their inquiries, some of which are sufficiently trifling, but shew, nevertheless, how difficult it is to eradicate from the mind the idea, that God looketh at the "outward appearance." Many of their questions, however, had a different character, and were such as these;—"How shall we know what things are sinful?" "How shall we free ourselves from sin?" "How escape the punishment due to sin?" "What should be our feelings in prayer?"

On the 3d, Puati (the blind man who has been several times mentioned in the Herald,) and Taa-wahine were propounded for admission to the church. Immediately after the public service, at which this was done, Mr. R. makes the following entry in his journal.

Since meeting, the house has been crowded with persons making inquiries on the various subjects, which have this day been introduced.—The transactions of the day have appeared to bring religion more home to the minds of the people, than any thing I have before witnessed. It has been a day, which we shall not soon forget, and I trust, there are some of the people, who will remember it with joy through eternity.

6. This morning, when I awoke, I found sever-

al persons at the door, waiting to see me, "to declare to me their thoughts," and to seek direction to the way of life. There has not been a day, for more than a week, in which several persons have not called for the same purpose. I learnt, also, to-day, that there is a large company of women and girls, belonging to the princess, who are in the habit of meeting every evening at sunset for prayer. They requested the privilege of attending the meeting, which is held weekly at our house, and conducted by Mrs. Richards. Not being acquainted with them, she thought not best to admit them till she had an opportunity to gain some knowledge of their characters. They then went to Kaamoku, and inquired whether it would be wrong for them to meet by themselves. She told them, no; and from that time they have held a prayer-meeting every day at sunset, under the superintendence of the two Tahitian females, Tauawahine and Kaamoku. The number of those, who meet in this manner, is about twenty-seven.

Fearing lest the natives, whose attention had thus been called up to the duties of religion, should rest satisfied with mere external performances, Mr. Richards held a meeting for the purpose of discussing the subject. Many afterwards called to make inquiries respecting America;—whether people there repent—how they repent—and what the sins are of which they repent? In view of this meeting, Mr. R. states this important fact.

It is here a very observable fact, that those who have obtained no knowledge of the character of God, have no idea of any repentance, except that which is for external immorality and wickedness. Of course they inquire with wonder, "Of what do the good people in America repent?" But those, who manifest any considerable knowledge of the character of God, make no such inquiries. In prayer they confess the sins of the heart, and it is the heart which they pray may be cleansed in the blood of Christ.

9. Tanawahine and Puati came, according to the direction which I gave them last Sabbath.—That you may have some idea of the knowledge, that this blind man has acquired on the subject of Christianity, I will give you some of the questions which I asked him, and the answers which were given by him.

Q. Why do you request to be received into the church?

Ans. Because I love Jesus Christ, and I love you, and I desire to dwell with you in the fold of Christ, and to join with you in eating the holy bread and drinking the holy wine.

Q. What is the holy bread?

Ans. It is the body of Christ, which he gave to save sinners.

Q. Do we then eat the body of Christ?

Ans. No, but we eat the bread, which means his body; and as we eat bread that our bodies may not die, so our souls love Jesus Christ, and receive him for their Saviour, that they may not die.

Q. What is the holy wine?

Ans. It is the blood of Christ, which he poured out on Calvary in Jerusalem, in the land of Judea, to save us sinners.

Q. Do we then drink the blood of Christ?

Ans. No, but the wine means his blood, just as the holy bread means his body; and all those who go to Christ, and lean on him, will have their sins

washed away in his blood, and their souls saved for ever in heaven.

Q. Why do you think it more suitable, that you should join the church, than others?

Ans. Perhaps it is not. (Hesitating.) If it is not proper, you must tell me. But I do greatly desire to dwell with you in the fold of Christ.—(Here he wiped his blind eyes.)

Q. Who do you think are the proper persons to be received to the Church?

Ans. Those who have repented of their sins, and obtained new hearts.

Q. What is a new heart?

Ans. It is one which loves God, and loves the word of God, and does not love sin, or sinful ways.

Q. Do you think you have obtained a new heart?

Ans. At one time, I think I have: and then I think again, and think I have not. I do not know, God knows. I hope I have a new heart?

Q. What makes you hope that you have a new heart?

Ans. This is the reason why I hope I have a new heart. The heart I have now, is not like the one I formerly had. The one I have now, is very bad—it is unbelieving and inclined to evil. But it is not like the one I formerly had. Yes,—I think I have a new heart.

I have given these as an example of his answers to the questions which I put to him. His answers to other questions were equally rational and correct. The questions were all new to him and he answered them from his own knowledge, and not from having committed any catechism. He has attended some to a Tahitian catechism, but the questions were not taken from it. While questioning this blind convert from heathenism, my mind has often turned to the thousands in America, who, with all their light, and all their privileges, have not half the knowledge of the Gospel that he has.

The figurative language, in the following occurrence, is carried somewhat to excess, but the whole is so characteristic, that we cannot withhold it.

13. This evening Puua came into the house in great agitation, and said, with a strong, but trembling voice, "Great is my pain! Here give me some medicine; I am in a most griping pain at my vitals, and you are my physician!" His countenance was so distorted, and his gestures so expressive, that at first I understood him literally; but soon perceived my mistake, and said to him, "I can give you some medicine, which is very bitter, but it will certainly cure you, if you take it according to my directions." He replied, "I suppose your medicine is to repent and wash in the blood of Jesus." I said, "Yes; that will cure you." We were now interrupted, but as soon as he could, he resumed the subject of his sins. He said, "I called on you this morning and you sowed some good seed; but as soon as I went out, I met some men from the ships, and they sowed tares. These men stagger me; I cannot go straight. I begin to think about God and good things, and the evil thoughts spring up in my heart—they cannot dwell together—it is truly like the cholic." Here his wife interrupted him and said, "We must fight, I suppose." I answered, "Yes, thus Paul did. He had a war in his heart; and now I can assure you, that if you fight, you will conquer, and at length will see all your en-

emies dead before you." He exclaimed exultingly, "Dead!" "Yes," said I. He swung his hands, and turned his head in triumph, saying, "Then I'll fight—then I'll fight. His wife here interrupted him again, saying, "The native woman, who was formerly our teacher, has gone astray, and done wickedly; are we her pupils, criminal in this thing?" Their countenances spoke their joy, when I told them, no. He then introduced another subject, by rising from his chair, and saying, "What shall I do? When I rise up to pray, my mouth is so awkward and blundering, that I can say nothing right. Perhaps it is not proper for me to pray?" I said to him, "God does not look at the mouth, he looks at the heart." He said, "If the heart is skilful, will not God be offended at the blunders of the mouth." When I told him no, he said, "Then I'll pray, and pray, and pray;—perhaps I may learn at last—perhaps God will hear me."

I have given this man's language as literally as I could, from the belief, that you can judge better of his feelings from his own words, than from any separate description I could give of him.

18. Hoapiri and wife, and Nahienaena, called while we were at dinner, and did not leave the house until dark. Their particular object in making so long a stay, was to hear me read the Scriptures, in the translation of which I am now engaged. I spend a few hours every day in this delightful employment, in company with Maro.—When we came to the account of the two blind men, that were cured, and spread the fame of Jesus contrary to his orders, he appeared indignant at their conduct, and wished to know, if they were not made blind again.

The Christian reader, while he peruses the preceding pages, will scarcely fail to lift his heart in devout thanksgivings to the King of Zion; but, should he have found nothing yet to move him, the following must raise him to a transport of grateful admiration.

19. *As I was walking this evening, I heard the voice of prayer in six different houses in the course of a few rods.* I think there are now not less than fifty houses in Lahaina, where the morning and evening sacrifice is regularly offered to the true God. The number is constantly increasing, and there is now scarcely an hour in the day, that I am not interrupted in my regular employment, by calls of persons anxious to know what they may do to be saved.

21. For four days, our house has not been empty, except while the door has been fastened.—When I wake in the morning, I find people waiting at the door to converse on the truths of the Scriptures. Soon Hoapiri, wife and train, come and spend the day; and after the door is closed at evening, we are interrupted by constant calls, and are not unfrequently awaked at midnight, by those who wish to ask questions. Houses for prayer, are multiplying in every part of the village, and the interest, which is manifested on the concerns of eternity, is such as, only six months ago, I did not expect would be seen, even for a whole generation.

23. In the morning, several females called, for the purpose of having a female prayer-meeting established. Kaamoku gave me the reasons why they wished to have another meeting. She said, that the females were coming to converse with her night and day, and in so great numbers, that

she could find no rest, and they were all anxious to assemble together, that she might teach them, and they strengthen each other. She said she was acquainted with *thirty-one praying females* in Nahienaena's train. Considering her as a proper person to superintend a religious meeting, I gave my approbation, so that there are now three separate circles of females in Lahaina, who meet regularly for prayer, embracing the number of about sixty persons. Eleven strangers have called, during the day, to converse respecting the truths of Christianity. One man, whom I have long known to be a bad man, called for the purpose of confessing his crimes. He said, "I have been exceedingly wicked. I have lied, stolen, been angry, fought, committed adultery, murder, and ever since I have lived at Lahaina, I have done these things. I have also been angry with you, and lied about you, and scoffed at your good words. I have led the young chief astray, and have sacrificed to our old gods, and have done every kind of wickedness. I am exceedingly afraid, for God is angry with me, and I am afraid of him. On account of my fear I have now come to you, to make known the thoughts of my heart."

I was told, after he left the house, that he did not sleep at all last night, on account of his anxiety of mind. Truly the Lord is with us, he pleadeth his own cause among the heathen.

26. Two years ago to day, we first set our eyes on Lahaina. We passed not so near as to see the dwellings. We knew not then its relative importance, and had no expectation that it would be the place of our residence. When we first set our feet on these shores, little did we think, that, *in less than two years*, our eyes would see what they now behold, or, that our ears would hear such heart cheering inquiries and declarations, as are now constantly sounding in our ears. This second anniversary day of our arrival, is indeed a joyful day at Lahaina. Would that I could give you such an account of what is passing here, as to introduce you to the multitudes of those, who are daily inquiring what they must do to be saved.

When I walk out, at whatever time of day it may be, and in whatever direction, I hear the voice of prayer and am accosted by multitudes, and requested to stop and give instructions. When we retire at night, we almost uniformly send some from our house, who are anxious to receive instruction, and when we rise in the morning, we almost always find persons waiting at the door to see us.

The meeting of the females in the afternoon, which is conducted by Mrs. Richards, was unusually interesting. Half who were present were bathed in tears. Halekii made one of the prayers. She prayed most fervently that the secret sins of the heart might be forgiven, and that God would reveal to them those hidden sins of which they were unconscious.

Soon after the meeting was closed, and the females left the yard, Mrs. R. went to the door, and perceived the princess standing alone in the *ranai*, in a very pensive attitude.

I had heard, that for several days she had been wishing to converse with me, but was too bashful to converse before company. I invited her into the house, and, as delicately as I could, introduced conversation with her, endeavoring to elicit the true feelings of her heart. She sat and talked freely for an hour. She talked with a freedom

and simplicity peculiar to, such as our Saviour, when on earth, took in his arms and blessed. She spoke particularly of the various sins, of which she has, at different times been guilty; and among others, spoke of her sacrificing to her old gods. She told me, that she was influenced to do it, principally by Wahinepio, and her guardian Labiui. She told who had given her good, and who had advice, and dwelt much on the instruction which she received from her good old mother. From all that she said, and from all that I could learn from her by various questions, I could trace the recent change in her character to no particular cause. I have much reason to believe it has been produced by an Almighty influence, and whether it ends in the renovation of her heart or not, it is a change which promises great blessings to the dark isles of the west. I endeavored in my instructions to make her feel, that in the eye of God, there is no difference between chiefs and their subjects. In reply to one charge which I gave her, she said, "I am exceedingly afraid of the feather *pau** that is making for me—It is a thing to lift up one's heart."

After we had finished our talk, she staid another hour without a single attendant. I have had no such opportunity of conversing with a chief alone, since I came to the Islands. She would probably have staid even longer than she did, had not her guardian called for her.

28. The people began quite early to collect in large numbers to receive instruction. Before 9 o'clock, more than thirty had arrived. One said, "My heart is dark; you are light, and must enlighten it." Another said, "My heart is a wilderness; you must cultivate it." Another, "My heart is a lamp, you must fill it with oil." Another, "My heart is like a dry field; you must water it." Among those that come, is every variety of character. Most of them, however, have but little idea of any sin, except that of worshipping false gods, thieving, lying, and the like. Of course, they confess that they were formerly sinners, but think that as they have cast off these evil practices, they now are excellent men; and many go so far as to say, they are faultless. There are some who feel very differently, and say, "I have washed my vessel till it is nearly clean on the outside; but it is extremely filthy within;—what shall I do?"

The reader will not think the preceding article too long, narrating as it does, such animating events.—Who would have thought, that in two years only, the truths of the Gospel would produce such effects on minds so dark and debased, as were those of the inhabitants of Lahaina? Yet here are facts and there is no disputing them. Immortal life is brought to light, and the poor islander aspires after it, and rejoices in hope. And his hope purifies, and his aspirations exert a redeeming influence upon him. The drunkard becomes sober, the lewd person pure, the thief falls in love with honesty, and the idolater looks away from the creature to the Creator, and strives to raise his life to a heavenly standard.

It should be noted, that Maui belonged to the deceased queen Keopulani, mother of Nahienaena, and that the people of that island were peculiarly her people, the witnesses of her example, and the objects of her prayers. As her character was extensively observed, it was probably not a little instrumental in producing the state of things above described.

* A girdle of considerable splendor.

SPRING.

There is a joyful sensation on the approach of the vernal season, better conceived than expressed. It seems as if we were summoned to an entertainment in which all that can delight the senses or give pleasure to the heart are combined for our gratification. The firmament wears a softer blue, the gales are mild and exhilarating, and the birds begin to peep from the ground, while the trees prepare to put on their verdant livery. We behold already in fancy the presence of April with her sunny tears, and May with all her redundancy of bloom and fragrance. Youth enjoys such a season with unmixed delight—He sees in perspective many a blooming spring, many a ramble among the meadows; but the man of silver hairs surveys this spectacle with other emotions—he flies to the past for enjoyment, when he surveys the rapid footsteps of youth bounding over the green pastures, he calls to memory the hour when his own limbs were so alert. Age, says Burke, lives in retrospect alone. But if age is compelled to witness such thoughts in the contemplation of the vernal season, aided by the light of *Christianity*, he can look forward with brighter hopes—he sees that he is near the dawning light of heaven's everlasting day—death he regards as the day-star of the immortal morning.—Warned by his bodily pains and his waning senses, that his master has little more on this earth for him to do—he begins to make the necessary preparations for his departure. Buoyed up with faith and hope, he beholds this earth with all its enjoyments stepping away from his grasp without regret, knowing that here he is but a pilgrim returning to the home of his Father.

THE GAMBLER.

A FACT.

I saw him, near the midnight hour, bloated and emaciated, staggering to his wretched cabin, assisted by the amiable companion of his fallen fortunes. The height of human anguish was depicted in her countenance, and her trembling limbs but feebly supported the object of her early attachment. Her plighted vows still remained sacred, notwithstanding the unworthiness of him who had received them.

How different was once his aspect in life. A professor of the religion of Jesus, he appeared to live up to his high calling. Respected, because he was virtuous, he enjoyed the esteem of all.—His advice was sought with avidity, and followed with scrupulous exactness. His home, the abode of contentment, was honoured with the presence of the pious and the good. Plenty covered his board, and peace sat on every countenance. The companion of his bosom smiled with joy, as she presided over the feast prepared for the pious stranger—and her heart beat with gratitude to God, for the many blessings with which she was surrounded. Their lovely children, the subjects of their pious parents' care and prayers, appeared to be growing up in righteousness. The husband and the father was cited as an example worthy of imitation. Honest, industrious and frugal, he seemed to be far removed from the vices of the times—temperate and abstemious, he was thought to be secure from the temptations of the world.

Alas, how changed! How sad the reverse! He wanted firmness to resist some of the smaller, but

not less insidious evils of the world. For pastime only, and at the solicitation of his thoughtless children, an insignificant game was introduced in his house; and but for the consequences, might have been harmless. In process of time, however, others followed of greater magnitude; and, at length, the once watchful Christian, having had his heart vitiated by degrees, consented to the introduction of games that disgrace civilized society.

It is unnecessary to detail all the painful particulars of his progress in vice—suffice it to say, that his downfall was complete. The Christian, the husband, and the father, became a *professed Gambler*. Intemperance followed. Ruin and devastation kept pace with his retrograde from virtue, until nothing was left, save a ruined reputation, an agonized wife, and disconsolate children.—Shunned by society, and upbraided by the companions of his wickedness, his existence is already miserable—the fearful precursor of a more miserable eternity.

One faithful companion still cleaves to him. Neither adversity nor disgrace can sever the tender cord which binds her to him. She, whom he has reduced to poverty and wretchedness, still feebly supports him in her arms, still ministers to his wants, and endeavours to reclaim him from the destroyers of his happiness. She upbraids him not, except with her involuntary sighs and tears, which will sometimes burst forth. Surely, she, who is innocent of his errors, will yet enjoy a rest from her afflictions. Surely, the Protector of the unfortunate will receive her in his bosom, when her earthly trials are ended.

THE INFIDEL STAGGERED BY A CHILD.

Hume, the celebrated infidel philosopher, and author of a History of England, was dining at the house of an intimate friend. After dinner the ladies withdrew, and in the course of conversation, Hume made some assertion which caused a gentleman present to observe to him, "If you can advance such sentiments as those, you certainly are, what the world gives you credit for being, an infidel." A little girl, whom the philosopher had often noticed, and with whom he had become a favorite, by bringing her little presents of toys and sweetmeats, happened to be playing about the room unnoticed: she however, listened to the conversation, and on hearing the above expression, left the room, went to her mother, and asked her, "Mamma, what is an infidel?" "An infidel! my dear," replied her mother, "why should you ask such a question? an infidel is so awful a character that I scarcely know how to answer you."—"Oh! do tell me, mamma," returned the child, "I must know what an infidel is." Struck with her eagerness, her mother at length replied, "An infidel is one who believes that there is no God, no heaven, no hell, no hereafter."

Some days afterwards, Hume again visited the house of his friend. On being introduced to the parlor, he found no one there but his favorite little girl; he went to her, and attempted to take her up in his arms and kiss her, as he had been used to do; but the child shrunk with horror from his touch. "My dear," said he, "what is the matter? do I hurt you?" "No;" she replied, "you do not hurt me, but I cannot kiss you, I cannot play with you." "Why not, my dear?" "Be-

cause you are an infidel!" "An infidel! what is that?" "One who believes there is no God, no heaven, no hell, no hereafter." "And are you not very sorry for me, my dear?" asked the astonished philosopher. "Yes, indeed, I am sorry!" returned the child with solemnity; "and I pray to God for you." "Do you indeed? and what do you say?" "I say, O God teach this man that thou art!" What a striking illustration of the words of sacred writ, "Out of the mouth of babes and sucklings thou hast ordained strength, because of thine enemies, that thou mightest still the enemy and avenger." (Ps. viii. 2.)

The infidel confessed himself so much struck with the seriousness and simplicity of the child, that it caused him some sleepless nights, and days of sharp mental conflict: however, it is to be lamented that he stifled his conviction, and went on to the very borders of eternity, vainly flattering himself that he should prove "like the beasts that perish."

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MAY 6, 1826.

ELECTION WEEK.

The past week has been with us, one protracted May-day of bustle and business; the political furniture of our state has been once more inspected, and re-arranged in its proper places—the interests of religion and humanity, happily canvassed and revived in our hearts; and its scientific and literary ranks, as well as military, have been again reviewed and paraded. In short, it has been a week of great interest to many, and recreation to all.

The Sabbath with its hallowed serenity and sober services, presented a cheering and gladdening sight to the hearts of christians; and, had it been any where but in New England, it would have been a novel one. Our public green, with its five churches, and church-going bells, intersected by many gay looking, but slowly moving columns of citizens and strangers, furnished a prospect which could not be looked upon without pleasure and pride. The day was occupied by three services in most of the churches; at one of which, a contribution was taken up in aid of the funds of the Connecticut Missionary Society.

Monday was a day of military parade and bustle. A large assemblage of Christians met in one of our churches in the evening, and united with the supplicating Church in the Monthly Concert of Prayer. Their hearts were here refreshed with glad tidings from the Sandwich Islands; and narrations of revivals of religion in many parts of our own country.

The Junior Class of College, held their exhibition at the chapel, on Tuesday, before an audience, as usual, crowded and brilliant. The performances were good and entertaining. The Governor was conducted into town with the customary pomp in the afternoon: And in the evening a musical treat was served up, in an Oratorio performed at the North Church under the superintendence of Mr. Ives, and performed, if unschooled feeling may be trusted, in excellent style.

Wednesday, the day of the annual Election was filled up with its customary ceremonies and parade—in forming the house of Legislature, hearing the Governor's message; and then listening to an admirable Sermon from the Rev. Dr. Beecher.

A meeting of prayer, attended by many of the Clergy, was held in the morning at sunrise; and a sermon delivered again in the evening, by the Rev. Mr. Nash, before the Domestic Missionary Society of Connecticut, and a collection taken up in aid of the funds of the Society.

On Thursday evening, the second Anniversary of the Connecticut Sunday School Union was held, but we must postpone a further account of the proceedings till our next.

MISSIONARY SOCIETY OF CONNECTICUT.

"Many daughters have done virtuously, but thou excellest them all."

The time has returned when our Churches are invited to aid the funds of this society by their annual contributions. It would seem that nothing more is wanting to insure support, than to spread before the Christian and the Patriot, a view of the wide extended field, and the amount of good produced by the operations of one of the most important institutions in the world. For this purpose we have obtained permission to extract the following summary from a sermon lately delivered by the Rev. Mr. Bacon, of this city, to his people, preparatory to the collection of a contribution.

The object and the claims of this Society can hardly be understood without reverting to its origin and reviewing its history. It had its origin in the growth and growing necessities of our country, and in the ties of endearing relationship which connected the emigrants who went forth from us to the wilderness, with the parents and brothers the pastors and friends whom they had left behind them. At the close of the Revolutionary war, the inhabitants of New England, trained to a hardy industry, and informed by a spirit of enlightened enterprise, found themselves an integral portion of a young yet mighty republic, whose wide territory of unoccupied and fertile soil invited the labors of their industry and afforded ample scope for all their enterprise. At that period the frontier settlements were only removed to a comparatively little distance from the borders of Connecticut. On the north the now populous and flourishing state of Vermont was then but little better than a forest. To the West almost the whole of New-York lying beyond the Hudson with the exception of the few villages which the Dutchmen had planted on the Mohawk was an unbroken wilderness. Into this wide field, so inviting to their love of independence and to their spirit of industrious enterprise, the sons of New England entered, and first and foremost among them were the citizens of this State. Many of these went forth, it is true, in the spirit of mere self interest. But many others were with them who went forth in a spirit kindred to the spirit of their pilgrim fathers—a spirit which looked forward to the increase of the church of God—a spirit which while it valued the Sabbath and the churches of all the privileges of New England, left them, in the hope of seeing the wilderness rejoice and blossom like the rose, and the temple of christian worship rise amid the darkness of the forest. But all of them, whatever were their motives, went forth to subdue the wilderness and to change the unformed face of nature to the beauty of towns and villages and cultivated fields. They went forth; and as the forest fell at their approach, and they began to rear their rude log cabins in the wilderness, the children of God who were among them sighed for the schools and the churches, the sabbaths and the pastors which they had left behind; while the ungodly, freed from the restraints which once they had felt, began

to fall into infidelity and to set themselves in open opposition to religion and to purity of morals.

After adverting to the pressing applications for help from those who had left the privileges of New England, and the inadequate efforts that were made to supply their wants, the Preacher says—

Accordingly in the year 1792, the General Association petitioned the Legislature of the State for an annual contribution in all the congregations, to be appropriated for this object. The petition was granted, and from that time to the present a contribution has been every year received for this object; and from that time the new settlements have never been entirely without missionaries from this state. Six years afterwards, the General Association, for the sake of greater convenience in the transaction of this business, formed itself into the Missionary Society of Connecticut, which was incorporated in 1802, principally "to support and promote Christian knowledge in the new settlements." This is the Institution which now solicits your contributions. Its object, I trust, you fully understand. Of the importance of such an object, I would trust, you cannot be ignorant.

In the prosecution of this object, has the Society been constantly engaged for the past twenty-seven years. They have at times had in their service more than forty missionaries at once—missionaries who have endured toils from which even the missionaries on the shores of paganism might shrink. Nor have they laboured without success. The field has been wide and continually widening. The obstacles to be surmounted have been great. All that has been done, compared with what remains undone, seems almost insignificant. Yet they have not laboured in vain. To use the language of the Trustees, in a document which they have lately addressed to the churches, "We have not been without many cheering evidences that the great Lord of all has owned our humble endeavours, and made your charities the means of unspeakable good. Extended as have been the operations of this Society, from Canada to Louisiana, it is not possible to form any thing like an accurate estimate of the amount of good that has been accomplished by its instrumentality. Much of this must remain unknown to us till it is revealed in the light of the great day. It may be interesting, however, to state that since the organization of the Society it has had in its employment, for a longer or shorter time, about 180 missionaries whose joint labours have probably been equal to five hundred years of ordinary service performed by one man. By the agency of these missionaries, nearly four hundred churches have been formed in different sections of our country, many of which have now settled pastors and are co-operating with their brethren in the older settlements in sending the gospel to the destitute. To this must be added nearly fifty thousand Bibles, Tracts, and other religious books, distributed among the poor and needy, the many thousands of families and schools visited and encouraged; together with the strength imparted to hundreds of feeble churches; the ordaining of ministers; the formation of numerous benevolent societies and plans of general improvement, and the ten thousand nameless offices of kindness and love that are performed by a faithful missionary, to all classes of men among whom he labours."

But all this, be it remembered, is only the direct result of these labours. The whole amount of good which has flowed from this fountain might be known, if we could trace out all the streams of influence that have gone forth in a thousand unnoticed channels—streams whose connection with the parent fountain, though secret has been not the less real. The nearest approximation which we can make to an adequate estimate of the good which has resulted directly and indirectly from these labours, must be made by imagining what would have been the present religious condition of the newer sections of our country if no such efforts had ever been attempted. Imagine then, for yourselves, what would have been the condition of all those portions of the United States which have been settled since the period of the revolution, if no missionary had ever gone from the more favoured districts bearing to the scattered emigrants the word of God, and planting in the wilderness the churches of our Lord. Said a minister who spoke from his own personal observation, "Had it not been for the Missionary Society of Connecticut, Vermont would have been spiritually a habitation of dragons." Vermont is now one of the best cultivated fields in the vineyard of the Lord. And what has been done

by similar effort, for the western counties of New-York? What for Ohio? What for Illinois and Indiana? What would all this territory have been without the labours of the Missionaries? What would have been the tone of public feelings throughout these states and districts? What the standard of morals and intelligence? And what a fearful reaction would have come back upon our native state and upon all the institutions and habits which constitute our happiness?

In similar labours the Society is still employed and with a prospect of the same success. From their annual narrative not long since published, it appears that, during the last year, they have had in their employment for more or less of the time thirty different missionaries who have visited the feeble churches, who have preached in dark and desolate corners, and whose reports come back to tell that God is with them, and that the mighty renovation which has there taken place in the aspect of external nature is not more wonderful than the changes which, by the blessing of God on their labors, are going on in the social and religious character of the communities which have there been organized. Hear the account which the trustees have given of the labors of a single individual, who has, like most of their missionaries, a pastoral charge which occupies a portion of his time. "He has employed twenty-eight weeks in the service of the society. In this season, he travelled 1636 miles, visited about six hundred families, preached one hundred and fifty-four sermons, admitted thirty to the communion of the churches, administered the Lord's supper eight times, attended funerals, visited schools, and baptized forty-nine children and three adults. Of the children, forty were baptized in one place in one day." "A very precious revival he says has taken place in that town." On the 15th of May, "twenty persons came forward at once, and made a public profession of religion, mostly young heads of families, but some youths. To see so many in this new settlement, come forward to make a profession of their attachment to Christ, was an affecting and interesting scene. The assembly was very numerous. The exercises of the morning, including the communion season, were three hours, yet little or no uneasiness was manifested by the hearers." Well might the missionary add at the close of such a day—"Weary in but not weary of the service of Christ." The details of other similar histories might be introduced, but the time will not allow it.

You now understand the object of the Institution, and the manner in which that object has been prosecuted. How great are its claims on the regard and co-operation of every christian patriot will be obvious, when we look for one moment at the religious condition and the prospects of our country; I have told you what was the western limit of our population forty years ago. Then the frontier settlements were but a little distance from the midst of us. Now they have gone far beyond the Ohio—they have crossed the Missouri—they are advancing to the Rocky Mountains. We are proud to be told of the cities and villages that have sprung up as if to startle the solitude of the forest. We are proud when we hear these things, we are proud to hear of the national roads that are stretching out from the metropolis of our country to the borders of Mexico, and of the canals that are constructed through regions where a few years ago, the savage war-shout mingled with the howling of the wolf, and the smoke of the wigwam went up through the branches of the wilderness. But it may well humble our pride, to be told that all the newer portions of our country are miserably destitute of the institutions of christianity and of all the means of religious instruction. "In one district of our country, compact, rich and populous, we are told, there are 60,000 people connected with no religious denomination. In another, there are 180,000 without religious teachers." "In the state of Indiana, containing a population of about 200,000, there are but eight or nine congregational ministers. Illinois is still more destitute, and Missouri more destitute still. It would be easy to multiply facts of this kind." Suffice it to say, that after all the efforts that have been made, and after all the success with which these efforts have been crowned, our country is growing up in irreligion, and gives awful promises of becoming a godless nation. And still, with this prospect before us, our population swells and spreads with a rapidity that outstrips the most sanguine predictions and defies all calculation. With this prospect before us, shall we shrink from any effort? We are members of the nation that is growing up in ignorance and irreligion. And shall we not put forth our ut-

most power to stay the progress of ungodliness, and to perpetuate and spread the institutions of the gospel? A mere political partisan could say—and it was a noble sentiment—that the citizen who has but one day to live should devote that day to the service of his country. And who is there among us that will withhold any thing from a cause so benevolent, so patriotic as this?

Revivals.

FOR THE RELIGIOUS INTELLIGENCER.

REVIVALS OF RELIGION ON LONG ISLAND.

MR. WHITING—The following is an extract from the report of the Presbytery of Long Island, respecting the churches under their care, which you are at liberty to publish in your miscellany, if you think proper.

Union Parish has been blessed during the winter past, with a precious shower of divine influence. Thirty souls, from the age of 12 to 73, have been brought to acknowledge their humble dependence on Christ, and eighteen have already connected themselves with the church.

The congregation of Middletown since the first of January has experienced, in a pleasing degree, the reviving influence of the Spirit. Not a great number have, as yet, been hopefully converted, but the work is increasing. Many are solemn and anxious, and meetings are frequent and full.

In the village of Miller's place, the Lord has been pleased to display his power and grace, in a manner truly astonishing to all. After a few weeks of engagedness on the part of professors, and some general seriousness, the Lord seemed to open the windows of heaven, and to pour down his blessing. For two weeks the cloud appeared to rest over the place, and the most deep and tender feeling prevailed. Meetings for prayer were numerous, crowded and solemn, and the scene was truly sweet and awful. Between forty and fifty, in the village were hopefully brought to low to the sceptre of Christ, and many who visited the place received both the reproof and unction of the Holy Ghost.

In the congregation of Brookhaven, there are very cheering appearances—from ten to twenty have obtained a hope, and many more, are unusually serious. The work is spreading and extending into Smithtown. We hope for a rich, and an abundant harvest; and whilst we would be deeply humbled and abased before God, in view of our unfaithfulness, and the still existing desolations of our Zion, we feel constrained to call upon our souls to bless the Lord for what he has done, and is doing, and would unite our fervent supplications with those of the church at large, that God would speedily appear in his glory and build up his kingdom.

April 19th, 1826.

FURTHER FROM DARTMOUTH COLLEGE.

Extract of a letter to one of the Editors of the Recorder and Telegraph, dated Haverhill, N. H. April 21.

The work of God in this place still goes on, and was never more interesting than at present. A spirit of prayer, of zeal, love and devotedness to Christ, prevails among Christians. The converts are much engaged in the service of their divine Master. The number of those in College who

have recently indulged a hope in Christ, is over 30; and a general spirit of seriousness prevails. The revival still continues in the village. "Out of the mouths of babes and sucklings, God has perfected praise;" several of those in the very morning of life, having, it is hoped, experienced the power of divine grace. There are very favorable appearances in the neighboring towns, particularly in Norwich, where the work of God is going on with power.

Do entreat Christians to pray for us; use all your influence to induce them to come to God with supplications in behalf of this College, unitedly, fervently, perseveringly. It is a time of peculiar mercy, and God only waits the prayers of his children, in order to pour out his Holy Spirit most abundantly.

Note.—We learn from another source, that the number of hopeful converts in the town, is as many as 50. Making a total of something like 80.—*Ed's. Rec. & Tel.*

By a letter received in this city, (Boston) yesterday morning, dated April 24th, we learn, that "the revival is as interesting as ever, perhaps more so," and that "the number of hopeful conversions is more than 30." "The character of the work is much the same as when I wrote last. Those who were formerly notorious for their profligacy, have become its hopeful subjects. Satan has lost his best friends here:—those who were his bravest champions and gloried in their strength, have been slain by an arrow from the Almighty. Two classmates of mine, who, fatherless and rich, were spreading every sail to the wind which was wafting them towards eternal and speedy ruin, have been rescued from their dangerous course."

"The revival is spreading from this to other towns. It has been going on with astonishing power in Norwich for three or four weeks past, where are already reckoned about 50 converts, some of them among the most influential men in the place."

The same letter also informs, that revivals have commenced in Orford, about 17 miles north of Hanover—in Haverhill, 10 miles north of Orford—in Union Academy at Plainfield, 11 miles south of Hanover—in Royalton, Vt.—and that in the town of Lebanon, N. H. 4 miles S. E. of Hanover, the prospects are very encouraging.—*ib.*

REVIVAL IN LUDLOW, VERMONT.

Extract of a Letter, dated Ludlow, April 13th.

In the month of December last, a work of grace commenced in the northern part of this town. The work has not been rapid—an unusual stillness has marked its progress; though in many instances conviction of sin has been very deep. The number who in the eye of charity, have passed from death unto life, is from 25 to 30. Among these are children of from 8 to 10 years old, to the man of four score.—*N. E. Obs.*

The number of hopeful converts at Fitchburg, Ms. since the commencement of the late revival in that place, some notice of which was given in our last, we understand to be about 30.—The work continues to progress. Meetings for inquiry and personal conversation are held weekly, and the number of those who are disposed to attend, is increasing.—*ib.*

REVIVAL IN WALES, ME.

We are informed by a correspondent from Wales, that a powerful reformation has lately commenced in that place. The number of converts is thought to be more than 20. Every meeting witnesses new cases of awakening, and new trophies of redeeming grace. Many backsliders are also turning to Zion, with confessions of guilt, and gratitude to the forfeited mercy of God.

[*Maine Bap. Reg.*]

FEMALE BIBLE SOCIETY OF PHILADELPHIA.

The twelfth Anniversary of the Female Bible Society of Philadelphia, was held on the 23d of March, 1826, in the Session Room of the First Presbyterian Church.

The Right Rev. Bishop White commenced the exercises with solemn and appropriate prayer. The Rev. Mr. Kemper read the Reports, which were followed by very impressive addresses from the Rev. Mr. Allen, and the Rev. Mr. Chandler. The services of the evening were closed by Mr. Eastburn with very earnest and affecting prayer.

REPORT OF THE MANAGERS.

By the favor of a gracious Providence, the managers of the *Female Bible Society* are permitted once more to assemble to report their proceedings of another year, and to mingle their devout thanksgivings before the throne of Him, in whose service they are engaged. On the various occasions of anniversary meetings of societies, formed for sacred purposes, it is gratifying to observe, that an invocation is always addressed to the Supreme Governor of the Universe for His blessings and for the continuance of His support. Professedly enlisted under the banner of Christ, to spread abroad His Holy Gospel, which they believe to be the sure means of salvation,—the managers of this society feel it no less their pleasure, than it is their duty to comply with this religious custom of acknowledging to God their gratitude for His enabling blessings, and of imploring His aid to strengthen them to perform, and to crown with success their labors in His righteous cause.

At the moment of renewing those engagements which unite them as friends, as sisters, and as christians, they are deeply penetrated with the most solemn feelings, whilst they desire to adore the infinite goodness, that has not only given a portion of success to their joint efforts in circulating the Oracles of Truth, but has increased their zeal and devotion to fulfil his will, to the utmost extent of their frail abilities.

The schedule exhibits the distribution of 375 Bibles and Testaments during the last year.

The benefactors to this association are requested to accept the sincere thanks of the Board of Managers for their most acceptable contributions. The repetition of Mr. Barclay's name credited for another \$50. revives the grateful emotions which his former liberality had awakened.—Compared with the astonishing results of the labors of many other Bible Societies, the operations of this must appear small indeed; but, however limited their spheres of usefulness, their inducements to perseverance are not less urgent than those which actuate the more efficient. The bright example of national Bible societies at home and abroad, of their parent society in Philadelphia, and more es-

pecially of their transatlantic sisters, (among whom those of Liverpool are greatly distinguished) all serve to stimulate, not to discourage—and cemented by the ties of perfect harmony with their sister auxiliaries, they delight to pledge their best energies to go on with increased diligence in the work before them.

There is a beautiful idea expressed in one of the auxiliary reports relative to the benefit of giving even a single Bible;—your Managers could recount frequent instances which bear upon this sentiment;—to relate a few of them, it is presumed, will not be unacceptable.

A young man going to Canton was presented with a Bible by one of our subscribers—his mother has lately received a letter from him, in which he tells her to inform the Lady, that the treasure given by her, had been his greatest comfort during two spells of illness—this young man was not religious before he left his home. A Manager reports that she had given Testaments to two persons who were extremely ill, neither of whom had ever applied to themselves the promises contained in the Bible; particular passages were turned down at their own desire, both were comforted by those passages—the woman died triumphant—rejoicing in her Saviour: previous to this circumstance she had not even professed religion. The man also died, having expressed his hope of mercy from his God!

A Lady who was giving a Testament to a person in distress, observed a woman standing by, who looked wishfully at the book—the lady said to her, "You are not distressed—you have nothing to complain of." "O madam," she answered, "nothing, nothing, but myself." She spoke with tears in her eyes—she was asked "do you read the Bible?" "not to any purpose," was the reply. After some further conversation, she said, "I will read it every day for your sake"—the Lady gave her a Testament.

It is agreeable to the reflecting mind, (says the Report) to retrace progressive improvement, and to recur to causes which have produced beneficial effects. Previous to the influence of the Christian system, the female character was comparatively, but little respected. Retirement had always been considered the sphere of female excellence. The members of this society, emerging from the recess in which nature, education, and disposition had placed them, feel a pious consciousness that their duties have neither been neglected or changed—they have become more extended and more active.

"The Bible has peculiar claims on the female sex—it presents them with the noblest examples for imitation—well may the whole female world love and revere that sacred volume which reflects honor on their sex. It is their duty to treasure it in their hearts, and transcribe it into their lives. It is their duty like the pious females of former times to minister to their Saviour, and to introduce Him into the habitations of the rich, and of the poor. As it is their duty, so it is also the privilege of christian women to engage in this heavenly employment; they will find it a source of sweetest pleasure. In visiting the abodes of the poor, on these messages of mercy, the christian woman perceives new charities awaken in her heart, and discovers new sources of enjoyment unknown before." To the exercise of those charities, the

Ladies who compose this association were first invited, and then encouraged by one, whose revered name gives character and veneration to every subject on which it is affixed. It will not be deemed intrusive to bring to recollection the persuasive language of that excellent servant of the Lord, who presides over the Philadelphia Bible Society; by which those first convened in this Holy cause, were persuaded to relinquish early prejudices, and to join with heartfelt accord in the general compact which was formed to disseminate throughout the world, the glad tidings of love to God on high, and peace to man on earth.

AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE.

We have inserted below notwithstanding their length, the proceedings to the formation of one of the most interesting societies of these society making days. We recommend them to the perusal of our readers and congratulate them that a society so much needed and promising so much, should have originated under such favourable auspices. It has, as it should to meet the magnitude of its object, commenced on a great scale, under the direction of men of influence and business.

The following Preamble and Constitution were adopted by a Meeting held in Boston, February 13, 1826.

Whereas the improper use of intoxicating liquors has been found by experience to be the source of evils of unequalled magnitude both as to the temporal and eternal interests of individuals, families, and communities; and whereas the prevalence of this vice has such a fatal efficacy in hindering the success of all the common means which God has appointed for the moral and religious improvement of men; and whereas the various measures which the friends of Christian morality have adopted, though not altogether unsuccessful, have been found quite insufficient to give any effectual and permanent check to this desolating evil; and whereas some more vigorous means are evidently required,—some system of instruction and action, which will make a steady and powerful impression on the present and following generations, and will in this way ultimately effect a change of public sentiment and practice in regard to the use of intoxicating liquors, and thus put an end to that wide-spreading intemperance, which has already caused such desolations in every part of our country, and which threatens destruction to the best interests of this growing and mighty Republic;—therefore the friends of domestic and social happiness, now present, wishing to do all in their power to promote the welfare of their fellow men, resolve to form a society, with the following Constitution; namely:

ARTICLE I. The Society shall be called, *The American Society for the Promotion of Temperance.*

ART. II. The Society, at its commencement, shall consist of members elected by this meeting.

ART. III. The Society shall, from time to time, elect additional members, as they shall judge expedient; always keeping in mind that elections are so to be made, as shall best accord with the design of rendering this a national institution, and giving it the most extensive influence possible.

ART. IV. The Society shall meet annually at such time and place as they shall appoint, and shall choose by ballot a President, Vice President, Secretary, Treasurer, Auditor, an Executive Committee of five members, and such other officers as shall in their opinion be necessary.

ART. V. It shall be the duty of the Society to have a general superintendence of all the concerns of the institution, and of the measures to be pursued for promoting its object.

ART. VI. It shall be the duty of the President, or, in his absence, of the Vice President, to preside at all meetings of the Society, and to call special meetings at the request of the Executive Committee.

ART. VII. It shall be the duty of the Executive Committee to carry into effect all votes and orders of the Society, and to take proper measures for obtaining the funds necessary for accomplishing its benevolent designs; to appoint agents in different parts of the country, as shall be judged most conducive to the great object of the society; to draw orders on the Treasurer for the payment of all monies which shall be expended in this work of love; to inspect annually the state of the treasury; and in general, to perform all other duties, not inconsistent with this Constitution, which they shall deem necessary for promoting habits of temperance to the greatest extent. Of their proceedings they shall make an annual report to the Society.

ART. VIII. The Secretary shall be required to devote himself with diligence and fidelity to the business of the Society. And in execution of his office, it shall be his duty, under the direction of the Executive Committee, to make appropriate communications, by pamphlets, correspondence, and personal interviews, to ministers of the Gospel, to physicians, and others, and to consult and co-operate with them for the purpose of guarding those under their influence against the evils of intemperance; to take pains, in all proper methods, to make a seasonable and salutary impression in relation to this subject, on those who are favoured with a public and refined education, and are destined in various ways to have a leading influence in Society; to make it a serious object to introduce into the publications of the day, essays and addresses on the subject of intoxicating liquors, and to induce teachers and those concerned in the support of schools, to labour diligently to impress the minds of the young with the alarming and dreadful evils to which all are exposed who indulge themselves in the use of strong drink; to make affectionate and earnest addresses to Christian Churches, to parents and guardians, to children, apprentices, and servants, and all other descriptions of persons, and to set clearly before them the effect of spirituous liquors on health, on reputation and on all the temporal and eternal interests of men, and to urge them by the most weighty arguments, drawn from the present and the future world, to keep themselves at a distance from this insidious and destructive foe; to do whatever is practicable and expedient towards the forming of voluntary associations for the purpose of promoting the ends of this Society; and in general, to labour, by all suitable means, and in reliance upon the divine blessing, to fix the eyes of persons of both sexes and of all ages and conditions, on the magnitude of the evil which this Society aims to

prevent, and on the immeasurable good which it aims to secure, and to produce such a change of public sentiment, and such a renovation of the habits of individuals and the customs of the community, that in the end, *temperance with all its attendant blessings may universally prevail.*

And it is always to be kept in remembrance by the Secretary and the executive Committee, and to be adopted as a principle to regulate their measures that while they are to make use perseveringly of all fit and promising means for the reformation of those who have already, in different degrees, contracted habits of intemperance; the utility of the Institution must chiefly consist in guarding against danger those who are yet uncontaminated by this loathsome and fatal vice.

The meeting then proceeded to choose the following men to commence the proposed Society, according to the 2d Article of the Constitution, viz.

Rev. Dr. Woods, Rev. Dr. Jenks, Rev. Justin Edwards, Rev. Warren Fay, Rev. B. B. Wisner, Rev. F. Wayland, Rev. T. Merritt, Hon. Marcus Morton, Hon. Samuel Hubbard, Hon. William Reed, Hon. George Odiorne, John Tappan, Esq. William Ropes, Esq. Dr. James Chaplin, and S. V. S. Wilder, Esq.

On motion of the Hon. Heman Lincoln, the following resolution was then adopted.

RESOLVED.—*That the gentlemen composing this meeting pledge themselves to the AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE, that they will use all their exertions in carrying into effect the benevolent plans of the Society for the benefit of mankind.*

The American Society for the promotion of Temperance then held their first meeting, and chose the following officers.

HON. MARCUS MORTON, *President*,
HON. SAMUEL HUBBARD, *Vice President*,
WILLIAM ROPES, Esq. *Treasurer*,
JOHN TAPPAN, Esq. *Auditor*,
Executive Committee.
REV. LEONARD WOODS, D. D.,
REV. JUSTIN EDWARDS,
JOHN TAPPAN, Esq.,
HON. GEORGE ODIORNE,
S. V. S. WILDER, Esq.

At a subsequent meeting, held March 12, 1826, the Society proceeded to choose *eighty four* men, residing in the Northern and Middle States, as additional members.

Obituary.

DIED.—In this city, on the 22nd ult. Mrs. Melissa Gillet, widow of the late Mr. David Gillet, aged 54; a child of Mr. Thomas Brown, aged 4 months.

At Middletown, Mr. Daniel Polhemus, in the 19th year of his age,—a cadet in the Literary, Scientific, and Military Academy. He belonged in New Brunswick, N. J.

At Milford, Mr. Samuel Clark, 3d, aged 40; Mrs. Polly Tibbals, 66; Mr. Nathan Bristol, 75; a child of Mr. Joseph Tibbals.

At Derby, Mrs. Hester Barnes, aged 79.

At Durham, Mrs. Hannah Coe, relict of the late Charles Coe, Esq. aged 67.

At Savannah, Georgia, Mr. Amasa Jackson, son of Ebenezer Jackson, Esq. formerly of Middletown, aged 18.

At Lyme, Mr. Samuel Colt, aged 85, a soldier of the revolution.

POETRY.

The following Hymn was composed and sung at the Second Anniversary of the Connecticut Sunday School Union, at New Haven, May 4th, 1826.

ONCE, o'er the waste of David's plain,
Angelic numbers sweetly pealed;
And unknown thoughts in seraph strain,
Each consecrated lyre revealed:
Each angel in that tuneful throng,
Brought forth his holy diadem:
To cast it with his wreath of song,
Before the Babe of Bethlehem.

Jesus! we bring no crown of gold,
Our artless bursts of joy to tell;
The passions must remain untold,
Which in these youthful bosoms swell.
Yet to the song of peace that floats
Around the Holy Throne above,
Manhood and youth shall breathe their notes,
In sounds of Heaven-created love.

May the good Spirit of our God,
O'er Sabbath Schools its influence shed;
And where our Saviour once hath trod,
May youngest children learn to tread:
To teachers and to scholars give
A flame of brightest holiest fire;
Their frailties, O! our God forgive,
And with thy love, their breasts inspire.

Then, angel choirs shall breathe our hymn,
With kindling rapture, Lord, to thee;
And every holy Seraphim
Shall sound our song eternally:
And we,—a happy, holy band,
Shall reach the blood-redeemed shore;
There in celestial order stand—
There we shall meet to part no more. H.

TRUST IN GOD.

When you behold one of the choristers of heaven sitting upon a naked bush, amidst the darkness and desolation of winter, might you not address it in some such manner as the following?—Sweet bird, how cheerfully dost thou sit and sing; and yet knowest not where thou art, nor where thou shall make thy next meal, and at night must shroud thyself in this bush for a lodging, while the winds shall howl through it, and thy feathers shall be wet with the rain, or covered with the snow! How ought I to blush, who see before me such liberal provisions of my God, and find myself sitting warm under my own roof, yet am ready to droop through a distrustful and unthankful dullness. Had I so little certainty of my support and shelter, how anxious and heartless should I be! How little disposed to make music for thee or for myself! Surely thou camest not hither without a Providence; God sent thee not so much to delight as to shame me out of my sullen unbelief, who, under far more apparent means of maintenance and protection, am less cheerful and confident. Reason and faith, alas! alas! have not done for me, what mere instinct does for thee:

and want of foresight makes thee more merry, if not more happy, than the foresight of better things maketh me. Certainly, thy providence, O God, is not impaired by those superior powers thou hast given me; let not my greater helps hinder me from possessing a holy security, and comfortable reliance on thee. I never knew an earthly father take care of his fowls and neglect his children; and shall I suspect this of my Heavenly Father. BISHOP HALL.

THE DECREES OF GOD.

For men to judge of their condition by the decrees of God, which are hid from us, and not by his word which is near us and in our hearts, is as if a man wandering in the wide sea, in a dark night, when the heaven is all clouded about him, should yet resolve to steer his course by the stars, which he cannot see, and neglect the compass which is at hand, and would afford him a much better and more certain direction.

There are those to whom a sense of religion has come in storm and tempest: there are those whom it has summoned amid scenes of revelry and idle vanity: there are those, too, who have heard its "still small voice" amid rural leisure and placid contentment; but perhaps the knowledge which causeth not to err, is most frequently impressed upon the mind during seasons of affliction; and tears are the softened showers which cause the seed of heaven to spring and take root in the human breast. WALTER SCOTT.

JOHN BUNYAN.

A student of Cambridge observing a multitude flock to a village church on a working day, inquired what was the cause. On being informed that one Bunyan, a tinker, was to preach there, he gave a boy a few half pence to hold his horse, resolved, as he said, to hear the tinker prate. The tinker prated to such effect, that for some time the scholar wished to hear no other preacher; and through his future life gave proofs of the advantages he had received from the humble ministry of the author of the Pilgrim's Progress.

Bunyan, with rude but irresistible zeal, preached throughout the country, and formed the greater part of the Baptist churches in Bedfordshire; until, on the Restoration, he was thrown into prison, where he remained twelve years. During his confinement, he preached to all to whom he could gain access; and when liberty was offered to him, on condition of promising to abstain from preaching, he constantly replied, "If you let me out to-day, I shall preach again to-morrow."

Bunyan, on being liberated, became pastor of the Baptist church in Bedford; and when the kingdom enjoyed a portion of religious liberty, he enlarged the sphere of his usefulness, by preaching every year in London, where he excited great attention. On one day's notice, such multitudes would assemble, that the places of worship could not hold them. "At a lecture at seven o'clock, in the dark mornings of winter," says one of Bunyan's contemporaries, "I have seen about twelve hundred; and computed about three thousand came to hear him on a Lord's day, so that one-half of them were obliged to return for want of room."

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